



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

SOME MOTHER'S SON.

BY MRS. E. E. HORNIBROOK.

"Say, father, I do not quite understand
How God sends a man with a sword in his hand,
With hate in his heart and a wish to kill,
And his only command another's will;
I think I'd be sure that I heard God say,
'Now this is my work and this is my way,'
Before I ever loaded a gun
To shoot down, like a dog, some mother's son.

"Yes, some mother's son and some father's joy,
Some one who played, like me, as a boy,
Some one who swung in a hammock, and slept,
Some one well loved, and who, lost, was wept;
I cannot but think of a sister dear,
Who saw him go to the war, with a tear:
Dear father, be sure, whatever you do,
That God alone makes a soldier of you."

The father bent down to his child's fair head,
And kissed it as loving words he said,
But deep in his heart there swelled a moan
Of regret for the mother's son that was gone;
And he seemed to hear the living wail,
Through a storm of shell and leaden hail:
Oh, what to him now, as a breath of fame,
The glory it shed o'er the victor's name!

He is back once more on the field of death,
And past him is sweeping the fiery breath;
Cursing and crying, with prayer, prevail,
And he sees one face in the moonlight pale;
"Oh God!" he groans, "'twas some mother's son—
A noble lad — and I fired the gun
That shot him down — so young and brave!
For a mother to weep above his grave.

"The sun may arise and the sun grow red,
But never again shall blood be shed
By this hand of mine. Now go play, my boy,
Life is a blessing and youth a joy;
I have come with wounds from the jaws of death,
And for good and aye is my sword in sheath:
God spare me till better work is done,
You shall never be slayer of mother's son."

WORCESTER, MASS.

THE VIEWS OF CARDINAL VAUGHAN AND OF
JOHN WICKLIFFE ON THE FOUNDATION OF
PEACE.

BY JOSIAH W. LEEDS.

On the part of the religious bodies generally, there would appear to be evidence of a great lack of faith in the non-carnal overcoming of the power of God: their conferences, synods and similar formal gatherings may give assent to resolutions affirmative of the excellency of the amicable determination of differences, yet these lack spontaneity, and do not sufficiently insist upon the Divine obligation to seek peace, to observe great forbearance and not to resent injuries. These seemingly weak, yet wholesome and strengthening things, which are enjoined upon the individual, cannot be safely set at nought by the nation. Firmly upholding that which is just, right and true, it is no mark of a craven spirit thence to suffer wrong rather than to fight for it in deadly combat, else was Christ our perfect Exemplar singularly weak in permitting Himself to be apprehended and cruci-

fied, when He could have instantly called legions of angels to His rescue and avenging. But it may be said that it was even thus foreordained that He should suffer and should die for our sakes. Have we then no part with Him in His sufferings and in His dying for others? "*I say unto you*," were His words, "love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven."

In the light, therefore, of this so clearly enunciated obligation, spoken by Him whose name is "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace," I feel obliged to enter my dissent from the sentiment expressed by Herbert, Cardinal Vaughan, who, in transmitting his regrets at his non-ability to attend the late annual Peace meeting in London, said, "For my part, I do not believe that this [peace among the nations] can be brought about by any other means than by a common and general agreement. If others arm, we must arm. *Si vis pacem, para bellum*. But if others disarm, we must disarm."

Hardly with safety, I think, can we place this maxim of the Latins, that "If we wish for peace, we must prepare for war," upon a level with a Divinely authoritative injunction from the sermon on the mount. The views of John Wickliffe hereabout, I believe to have been sounder: "Christ taught not his apostles to fight with a sword of iron, but with the sword of God's word, which standeth in meekness of heart, and in the prudence of man's tongue. And as Christ was the meekest of men, so He was most drawn from the world, and would not judge or divide a heritage among men, and yet He could have done that best." Declaring his full unity with Christ's command that we resent not injuries, even though in so forbearing it involve the loss of one's worldly goods ("peradventure some men would lose their worldly riches"), Wickliffe continuing, "And what harm were thereof?" then feelingly ejaculates, "Well, indeed, I know that men will scorn this doctrine." Surely, he who was styled "the morning star of the Reformation" was in this matter a true prophet.

It will be appropriate here to revive the interesting and valuable summing-up of Wickliffe's peace principles, by his biographer, Dr. Vaughan: "It thus appears that it was not merely the act of invasion, but the slaughter of men under any circumstances, which the reformer considered as opposed to the spirit and the letter of Christianity. It is also evident that he was aware of the opposition and contempt which the advocate of such opinions must encounter, so long as the state of the world should continue to be at all such as it had hitherto been. But the New Testament was before him, and that volume was understood as requiring that each professor of the gospel should adhere to such modes of resistance only as

are prescribed or as occur in the recorded example of Christ and his apostles. Such it was urged, is the pattern, and such are the commands of the Redeemer. His injunctions in this particular were considered, moreover, as clearly expressive of his benevolence; inasmuch as the evils to be anticipated from adhering to them were believed to be trivial, when compared with those which had so commonly attended the schemes of conquest, vainglory and revenge. The malignant influence of the laws of retaliation had been long since ascertained, and the experiment of the effect to be produced by the pacific temper which the gospel enjoined, was said to have been successfully made in the early and better ages of the Church. Men were therefore exhorted to renounce those brute methods of adjusting disputes which had not only occasioned the severest of their present privations, and inflicted the deepest of their present woes, but which had so often proved the grave of every virtue and the parent of every crime. The disastrous influence of war on civilization, on literature and liberty, the reformer could deplore; but its *demoralizing effects and the desolation which it must forbode with respect to eternity* filled his mind with amazement and dismay."

THE PEACE SENTIMENT.

BY JOHANNES H. WISBY.

One day when a boy I remember to have seen in my father's yard a dog and a crow each casting furtive glances at an eelskin which lay between them. Presently the crow made a jump and caught hold of the skin; the dog, barking, seized it also. The dog proved the stronger. The crow, after tugging with the strength of despair, gave up the contest and fell afoul of the dog beak and talon. Now followed a lively tussle; the crow got the better of it, and the dog howling and with scratched face sneaked away into his kennel. But what about the eelskin? you ask. Ah, that is the delicate point, and I am sure you would not guess that the cat ate it while the others were fighting for it. In order that the contenders might each have received a share in the booty, would it not have been better if they had agreed in peace each to get a part? Oh, but they were animals, you say, and knew no better.

But in matters of statemanship the world follows the same rule, which is but another way of saying that the world is not more rational than a dog or a crow. Shall I undertake to say not as wise even? Hostile strife has in it so much of the brute that we may safely turn to animal life for illustration. Let me tell you of a cat and a dog that behaved a great deal better than many of our politicians. Contrary to animal habit and race antipathy they lived and ate together on convivial terms. The dog would eat first, but he never omitted to leave a fair portion of the meal for the cat. When the dog happened to be "late at dinner" the cat, notwithstanding her good appetite,

would always wait for him, and she was never known to touch the platter till her canine friend had eaten. Cat and dog can live together in concord, but Christians, so called, murder one another in the name of God and love of country!

It is my purpose here to show that the first practical awakenings of the peace sentiment are of older origin than is commonly presumed, and that it has been manifested largely by the great and wise, while the war sentiment has found its chief upholders among the demagogues of party spirit and unworthy ambition. If we turn to ancient history, we find this to be so true that we are tempted to lift the curtain of mediæval times, where we find that the war sentiment took on more complex forms while, at the same time, the first results of the peace sentiment began to appear. Already as early as 989 A.D. a peace society was found at Charons, and in 944 the "Pact of Peace" was concluded by the seigneurs. The Council of Poitiers (1004 A.D.) was instrumental in checking to a certain extent private war by established law, and various ordinances for promoting peace followed in rapid succession. After the session of the Council of Limoges (1031) and Roussillon (1047) the popes began to take active interest in the peace movement, and publicly proclaimed the "Peace of God." As a result this first effort for civilization and order spread into North and Middle France, Italy, Spain, England, Normandy and Belgium. The Council of Clermont (1095) re-affirmed this proclamation, and even the king patronized the peace associations, and they were no doubt one means by which the French monarchs frustrated the feudal system. In the twelfth century the enthusiasm was considerably increased, and in the thirteenth century Phillip Augustus prohibited his subjects from commencing hostilities against the friends or vassals of adversaries until forty days after the offence. This was called the "Royal Truce" or "King's Quarantine." Societies of monks and philanthropic Christians traversed the continent promulgating the principle of peace and federalism, and in the fourteenth century a great religious movement for peace was shared in by the different nations of Europe. Pilgrims with white bands around their necks marched through various lands, preaching the gospel of the Prince of Peace. A beautiful letter from the good king of France, St. Louis (1276 A. D.), to his son is handed down, showing how religion acted in promoting peace. "Dear Son, I charge thee to the utmost of thy power, thou keepest thyself from making war with any Christian, and if any have injured thee, try various ways of recovering the right before thou makest war; and have care to eschew the sins that are committed in war," etc. Leonhardi quotes a striking instance of arbitration, or rather the establishment of a board of conciliation, given in the Rhenish League (1254 A.D.), which stipulates with its confederates that in order to remove every occasion for contest and